

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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TERMS.

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From the Episcopal Recorder.
Great Revival in India.

Our readers cannot have forgotten the delightful intelligence, that has been communicated from time to time, during the last four years, in relation to the wonderful awakening, and conversion to Christianity, among the heathen at Krishnagur. The Spirit of the Lord descended as though with a mighty wind, and thousands, sunk in the grossest idolatry, were at once roused up from the valley of death, and led to cry out for Jesus, the great Deliverer. Bishop Wilson, of Calcutta, under whose spiritual supervision these amazing scenes occurred, while he communicated the delightful intelligence to his friends in England, at the same time stated, that in all human probability, some of these apparent conversions would prove unsound—and that even of those admitted into the pale of Christ's church, some might prove unstable. This opinion was grounded upon the known principles of the human mind. He also at that time suggested, that "imminent dangers would beset these infant churches, both from the weakness of the native character, and the instability and inefficiency of the native catechists." The evils apprehended have not occurred to the extent feared. From one of the last numbers of the London Miss. Register, we learn that the number that have been baptized in this district, exceeds 3000. Six hundred of this number have been added during the last year—all of these having been on the list of inquirers for one, two and three years. We are informed that

"The baptized converts are scattered through many villages, in which they reside among heathens and Mahomedans. The villages, as our readers are aware, have been distributed into five districts. In each district, a resident Missionary is located; in each a church is built, or is in the course of erection; and also boarding schools for the children of native Christians. The expenses of the erection of churches and schools, and of the support of the boarders, are defrayed by local subscriptions, independently of the funds of the Society.

"The labor of the missionaries has been almost wholly bestowed upon the pastoral superintendence of their congregations; which, it must be remembered, consist of recent converts suddenly called out of the gross darkness of heathen superstition and vice, and seldom possessed of that decision and energy of character which are found among Europeans."

Divisions among Christians.

"If Christ's kingdom were never to be established on earth till we prevail to set it up, Satan would have little to fear. There are so many divisions, bickerings, jealousies and strife-engendering questions evermore diverting the attention of Christians, that they scarcely have leisure to look after their own souls, much less after those of their neighbors. Anti-christ in all its forms, they do indeed reject; they are true to the first principles, and will not compromise the essentials of truth; but who shall enumerate the conflicting partialities that keep in perpetual commotion the little flock of Christ! We have Episcopalians and Non-Episcopalians; Presbyterians and Congregationalists, and some who abjure them all.—In every one of these separate bodies, or rather in these disjointed members of the same body, we have other parties, carrying on a little dispute of their own, concerning non-essential doctrines, or minute points of ecclesiastical government and discipline, with as much zeal and earnestness as though it rested with them to decide what precise form the church should assume, and retain to the end of time. Few, very few there are, among even those who have the love of God shed abroad in their hearts by the Holy Ghost, who do not look on the gaining of a proselyte to their own particular system from some other equally orthodox, as a matter sufficiently important to excuse the neglect of an infinitely higher work; and the man who should persuade Dr. Cooke or Dr. Urwick to enter the Established Church, or he who could induce Mr. McNeile to eschew it, would probably be tempted to rejoice in his achievement more than if he had stopped some ragged mendicant on his way to the idolatrous mass-house, and brought him into the true fold. Not that he would willingly leave the latter undone, but the former might seem a sufficient plea for postponing it to a time that perhaps would never arrive."—Charlotte Elizabeth.

From the Boston Recorder.

Devout Attention in the Sanctuary.

The obligation to this is so manifest that we will not dwell upon it now, but give a few hints respecting things which show the absence of it.

1. *Ease with which attention is diverted from religious services.* If some Sabbath-breakers' wheels rattle by the house of worship, some must look after those wheels, and anxiously gaze in the supposed direction to make the discovery. The heads of numbers swing round to contemplate every new comer and late comer into the sanctuary. The preacher is often edified by the spectacle of three-fourths of a congregation apparently under deep concern of mind concerning who it was that lifted the latch, or shut the door. If a dog, whom

the owner ought to have had sense enough to have shut up at home, happens to trot up and down the aisles, he catches and interests more eyes than the speaker, and more ears than his important message. A new feather that sails into the sanctuary upon a lady's bonnet, has amazing power to concentrate attention upon itself. It is melancholy to think how many trifling things have power to divert people's minds from the solemn services of religion.

2. *Again: Drowsiness is the antagonist of devout attention.* That there are cases when this is to be palliated, will not be denied. But a great amount of it is inexcusable. Much of it would cease to exist, were the heart deeply affected with the momentous interests of religion. Much of it would cease were there anxious watchfulness against it, and deep humiliation over it when it occurs. But some even seem to court repose in the sanctuary, by choosing the most easy and comfortable postures. It is a sad scene to see a sleeper in the house of God! It proclaims the utter impotence of truth to do that person good.—It is a grief to the preacher. But Satan is very glad of it. It is sad to think how many people there are who contribute to his comfort in this respect.

How can we question that he who vindicated the honor of God's temple by driving from it the guilty trafficker, frowns upon an undevout demeanor there. "The Lord is in his holy temple, let all the earth keep silence before him."

Spiritual and Formal Religion.

BY REV. G. B. CHEEVER.

There are but two kinds of religion in the world, humility and faith on the one hand, pride and ceremony on the other. There is a religion of repentance and a religion of penance; of self-mortification from the sorrow and hatred of sin, and of self-mortification for the acquisition of merit and self-esteem. There is a religion of rites and ceremonies, totally separate from the religion of which they are the dress; a religion of mint, annise and cummin; and one of judgment, mercy and faith. All ordinances, when you take away the soul of piety, the faith of the gospel, become superstitions; the watchwords and talismans of pride and spiritual despotism. There is a religion that worships God, and another that worships the altar; a religion that trusts in Christ, and another that trusts in the sign of the cross, the wafer, and the holy water; a religion which brings every thought into subjection by love, and a religion which yokes the body to the car of Juggernaut: a religion of broad phylacteries, and garment-borders, and Rabbin; a religion of goat-straining, camel-swallowing and cleansing of the outside of the cup and platter, and garnishing of prophet's tombs, and of the father's sepulchres. There is a religion whose justification and whose whole essence is faith, and a religion whose whole material, inward and external, is form; and it makes but little difference what the form may be. A man may drown himself in a puddle of mud if he pleases as well as in the ocean. The fetishes, and the hooks, and the amulets of dirt, and the crocodiles and lizards, and the sacred fires and rivers, of one vast class of devotees of this monstrous god of form and merit, are just as noble as the beads and scapularies, the altars and the crosses, the dead bones and pilgrimages, the saints and virgins, the wafer and the water, the masses and the absolutions, the anointings and enrobings, the enshrining of martyrs and the damning of heretics, that constitute and characterize the devotion of the other. The mending of the fish's tail in the house of Dagon, was just as good a mark of religion, just as noble a work of piety, just as lofty an elevation of spirit, as the washing of pots and cups and brazen vessels in the temple. The primacy of the Pope, and the burning of heretics, is just as good as the assumption of the exclusive divine right of ordination, and the consecration of all dissenters to the uncovenanted mercies of God.

Church Discipline.

While on the one hand, we cannot too severely reprove the frequent practice of calling up, dwelling upon, and perhaps magnifying the trivial imperfection of our brethren, we cannot too strongly urge the importance of strict attention to all matters of proper church discipline. This is a duty which we owe to the church as a whole, and to each member in particular, and no church can hope to prosper long without it. One Achan destroyed the power of the whole host of Israel. So one improper member of the church may destroy the prosperity and the influence of the whole.—Saith the apostle, 2d Thes. 3: 6, "I command you, brethren,"—mark the emphasis with which he speaks, "I command you," and this too "in the name of our Lord Jesus"—the strongest expression possible, and showing the extreme urgency of the case—"that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye have received from us." There is often a shrinking from this duty, a holding back, or an attempt to throw the responsibility upon others.—But the duty is imperative. It is binding upon all, and every one should stand in his place, either in bringing forward the accusation and sustaining it, or if necessary, in taking that action, which will separate from the body a once beloved member. Neither the feelings of relationship, of friendship, a hope of the individual's piety, the past services which he may have rendered the church, nor anything of the kind, should be permitted to bias the judgment or influence the conduct. Even though it be like the cutting off of the right hand, it must at times be done. A dead branch mars the beauty of the whole tree, and not only mars but encumbers. The hand that is incurably diseased, may destroy the whole body, unless it is removed, and our love to the whole body must be greater than our love to individual members.

There are many small faults in Christians, which the sooner they are overlooked and forgotten, the better. There are others, which cannot be passed by. The question, which should govern us here,

is what will be for the glory of God, and consequently for the honor and for the good of the cause? If a member long and deliberately neglects the duties of a Christian, and the requirements of his covenant, he is worthy of church discipline. If he violates the laws of Christian propriety, or becomes guilty of open immoralities, his conduct should not be overlooked. If the offence is open and aggravated, immediate exclusion should follow. In cases less offensive and more private, more time should be given, and if possible, the offender should be brought to an acknowledgment and reparation of the wrong; but if he persists in his course, there is but one thing to be done, viz: the withdrawal of fellowship, or the cutting of him off as a member. Painful the act may often be, but it is duty; duty to the individual, if possibly he may thereby be brought to repentance; duty to the other members of the church, that their rights and feelings, and the honor and welfare of the cause may be duly regarded. In matters of church discipline, nothing should be done hastily, nothing through ill-will, nothing through strife, nothing through vain glory. The honor of the cause, the good of the individual, and the interest of the church should be the principles of action, and ever should characterize the whole.—Zion's Advocate.

From the Boston Recorder.

Romanism as it is.

At Funchal, Madeira, says the "Scottish Guardian," on the authority of Dr. Kalley, a resident physician and minister, "there are at present two women and one man in prison for the sake of Jesus, and the probability is, that they will be kept in it for eight or ten months, before their trial will be brought on. There are two other men against whom a writ has been issued, but they are in hiding." Their crime is, leaving the Roman church and joining the church of Scotland. The Dr. himself was included in the charge, but for want of a law on which to found a writ, he escaped for the time being; a new process however has been entered on, and he anticipates the "peltings of the merciless storm."

A cry has been raised against the Bible—some copies have been taken out of the people's houses by force, and one of the canons denounced that the Bibles should be burned: on the same day, the canon had a child born unto him! So much for the vow of celibacy.

In Funchal, there is a secret tribunal of priests, who make investigations in secret; and without any citation or hearing of the person, he is consigned to the civil power, to be put in jail, against their own ecclesiastical laws of civil rights. In point of fact, it is an Inquisition.

With what truth, or even plausibility, then, can it be said that Popery has changed its character in these days? Give it the power it seeks, and the persecutions of olden time would be at once revived throughout the whole extent of its empire. "The Sword of the Spirit" has crippled its limbs, but its heart beats strong as ever for the immolation of heretics.

For the Christian Secretary.

MR. EDITOR:—Permit me through the medium of your columns to address the Baptist ministers. They, like the primitive widows, are neglected in the daily ministrations.

I design, in my first communication, simply to cut up some underbrush, and clear away some rubbish, in order to lay the axe at the root of the tree. If, in the attempt, the axe-head should fall off into the water, I shall not cry, "Alas, master! it was borrowed."

Baptist ministers, generally, are poor. Sedentary, and of course, sensitive, perhaps no class of men suffer more from mental anguish. Precarious and temporary in their settlement, like a hen disturbed, and broken up in the course of her incubation, they are frequently compelled to abandon their location, and are thus defeated in rearing a spiritual progeny.

Urged by necessity, compelled through pecuniary embarrassment, to engage in manual labor, assume the duties of a pedagogue, turn pedlar, or take that by (I do not say forbidden)—path, which has no end, book-making, the poor black-coat fights as PAUL could not, as one who beats the air, or as SAUL could not on Mount Gilboa, with neither promise or prospect of success.

Nervous and bilious, dyspepsia and bronchitis, enter in and dwell there, bringing along with them many other spirits, if possible, more wicked than themselves, (their name is legion, for they are many,) which like the frogs of Egypt, annoy him in his bed-chamber, and even enter his pulpit sans ceremony.

The church of which he is pastor, like the nurse of Mephistoseth may let him fall, crippling him in both his feet.

An ugly demon haunts him at times. Zelotypy, which by interpretation, is jealousy, is a phantasma, generated amid the hazy fogs of a distempered mind, and nursed at the paps of depravity. Her pestilential breath is a Tartarean vapor, blasting and withering; and friends seen through her jaundiced eye, and discerned through the perspective of her green goggles, are metamorphosed to foes. Is the grave cruel, separating chief friends? Wisdom awards the palm of cruelty to this mischievous hag, and she can tauntingly say, "O grave, where is thy victory? Woe to the Levite who inhales her breath. Let him shun it as the Arab, or desert traveller would the samiel."

Permit: I will in the first place address a word to the senior ministers. Not that I consider them the rubbish and underbrush in my way, which I have proposed to clear. No, no. I write unto you, fathers, because I wish to place you first.

Perhaps you are old and well stricken in years, and now fill the patriarchal chair, and worship leaning on the top of your staff. What though you may be such an one as Paul the aged; what though but few of you remain, the greater part having fallen asleep. But look ye, fathers, I want you should wipe your glasses, as I intend to come

* Not exhorted.

† Poisonous wind.

to you for counsel, and talk with you next week. I have said something about laying the axe at the root of the tree in my next epistle. Perhaps I should have said the hatchet. Should it prove to be dull, you know what the wise man tells us to do.

In the second place, let me exchange a word with the juniors, or that class of ministers in the middle of an active life.

Are you loosened up? do not know but you must leave! Well, perhaps you belong to that order of plants which our heavenly Father bath planted, that thrive better for transplanting. Remember the bird of Paradise is migratory. But as I intend to hold a confab with you, in fraternal conversation, in due order of time and place, adieu tempore.

Third. I write to you, young men, because you are strong. Look out from the academic shade, from the dome of the University, on yonder fields. Say not, four months. Yes, come out from the sepulchre of dead men's brains, and all uncleanness of pagan mythology, exchange the Bucolics, and Pastorals of Virgil, and the classic lore of Homer for verbum Dei. Let the shadowy ghosts of Jupiter, Mercury and Minerva vanish, and give place to substantial forms.

And last, though not least, Mr. Editor, shall ministers wives be noticed by your correspondent?

ZETHAR.

Episcopal Succession incapable of Proof.

"Whether we consider the palpable absurdity of this doctrine, its utter destitution of historic evidence, or the outrage it implies on all christian charity, it is equally revolting. The arguments against it are infinite, the evidence for it absolutely nothing. It rests not upon one doubtful assumption, but upon fifty. First, the very basis on which it rests—the claim of Episcopacy itself to be undoubtedly and exclusively of Apostolical origin—has been most fiercely disputed by men of equal erudition and acuteness; and so far as can be judged, of equal integrity and piety. When one reflects how much can be plausibly and ingeniously adduced on both sides, and that it would require half a volume to give only an abstract of the arguments; one would think that the only lesson which could or would be learned from the controversy, would be the duty of mutual charity, and a disposition to concede that the blessings of Christianity are compatible with various systems of church polity. God forbid that we should for a moment admit that they are restricted to any one!"

But this first proposition, however doubtful, is susceptible of evidence almost demonstrative, compared with that offered for half a dozen others involved in the integral reception of the doctrine of Apostolical succession. Accordingly, there are thousands of Episcopalians, who, while they affirm a preponderance of evidence on behalf of Episcopacy, contemptuously repudiate this most incomprehensible dogma—of these, Archbishop Whately is an illustrious example.—Edinburgh Review.

From the Boston Recorder.

Why so few Think.

1. Because they were never taught. They ought to have been; but those who stood at the helm, and might have guided the ship aright, either did not know how, or were unwilling to do it. They were taught a variety of accomplishments, more or less valuable, but the immensely valuable one of command over their own thoughts was omitted. They cannot bend their minds to any one subject for a sufficient time to give it a powerful hold upon them. They can read and talk, but they cannot think. And deeply to be reprehended is that system of education which, whatever else it may teach, does not teach people to think. Having thoughts, and thinking, in the present acceptance of the word, are very different things. No human mind can be without thoughts. They will pass to and fro in the mind. But thinking is exercising power over the trains of thought which pass through the mind. It is the power of directing them to definite and important objects. It implies holding the mind chained to a subject till it is mastered, and the mind acquires what is to be known concerning it.

2. Many do not think because it is hard work. Thinking to good purpose is not a waking reverie of the mind, the passage through it of whatever may chance to arise. But real thinking implies exertion. The thoughts are gathered in from their wanderings, placed upon a valuable subject, and compelled to remain there. Every solicitation to turn aside is steadfastly repelled. Every intruding thought is promptly rebuked and dismissed. Now all this implies effort, and because it does, thousands do not think.

3. Many refuse to think because it is painful. Thoughtlessness is their element in consequence of the state of moral character. The mind flies from one object to another, and busies itself with every variety that can excite and please, so as to escape self-reflection. To turn the thoughts home, and make moral character, and prospects the objects of deep consideration, would be to rouse conscience, and produce self-condemnation. They had rather be anywhere else than at home, and go anywhere else than into their own hearts.

"When all move equally," says Pascal, "nothing seems to move, as in a vessel under sail; and when all, by common consent, run into vice, none appear to do so. He that stops first, views as from a fixed point, the horrible extravagance that transpires the rest."

Let every Christian make the glorious, and spotless example of Christ the object of his fixed contemplation. He will thus learn the nature and amount of his wanderings from God. The mass around him are moving with him, so that he may be deceived as respects his own direction. But fix the mind on Christ, and there will be no mistake. That splendid lunary, the Sun of Righteousness, shines with a steady brightness. Beholding it, the soul will understand its own character. He that most carefully considers Christ, will most easily and clearly see his own deficiencies.

Some things which I have Seen.

I have seen a man who professed to "fear God and keep his commandments" refuse to pray in the social meeting. His coming to the place where prayer was wont to be made seemed to indicate a love for the service of the Lord; while his refusal to pray declared him to be an outer-court worshipper. "Men ought always to pray and not to faint. If any man will come after me, let him deny himself, take up his cross and follow me."

I have seen professors of religion standing about the door of the sanctuary engaged in worldly conversation! Such church members have forgotten the exhortation of Solomon, "Keep thy foot when thou goest to the house of God." Read Luke i. 10.

I have seen a few professors who were afflicted with a kind of seventh-day fever, which frequently deprived them of meeting their brethren in the house of prayer. Such Christians are very unlike David the son of Jesse, who said, "I was glad when they said unto me, come let us go up to the house of the Lord." "When shall I come and appear before God?"

I have seen the children of pious parents wandering about the fields and other places on the Lord's day when they should have been in the Sunday school! How can such be called the children of good old Abraham, of whom the Lord said (Gen. 18: 19) "I know him that he will command his children and his household after him."

I have seen some good brethren who prayed for the peace and prosperity of the church and the conversion of the world who did not pay Jesus Christ one per cent interest, while they ask of poorer brethren six per cent, and not satisfied without good security and punctual payments. "Give an account of thy stewardship for thou mayest be no longer steward."

I have seen some good looking clever folks nod—nod—nod while their pastor was preaching. "Their eyes are heavy." The command is not, sleep and be quiet, but "watch and pray that ye enter not into temptation." The nap that Eutychus enjoyed while Paul preached had well nigh cost him his life. Vide Acts 20: 9. "Let us not sleep as do others."

M—H—

From the British Pulpit.

Scriptural Difficulties.

THE WITCH OF ENDOR.—Witch of Endor, in Biblical history, is a woman who had a familiar spirit, and who was employed by Saul to consult the deceased Samuel concerning the issue of his contest with the Philistines. See 1 Sam. 28.

The explication of this part of sacred history has greatly perplexed commentators and critics. Some, in deference to the authority of the ancient fathers of the Christian church, who ascribed to magicians and necromancers the power of calling up the souls of the dead, had given a literal interpretation of this history, and supposed that Samuel actually appeared to Saul.—But to this opinion it has been justly objected, that it is repugnant to the order of the natural world and to the doctrines of revelation respecting the state of the dead. It cannot be supposed consistent with a just reverence of God, to believe that he has subjected the souls of the departed, not excepting those of the most eminent saints and prophets, to be remanded back from their distant abodes, by the practice of the most execrable rites, and at the call of some of the vilest of mortals, and compelled to reveal what he has seen fit to conceal. Natural reason confirms the suffrage of Scripture, when it brands the whole magic art, to which evocations of the dead, and all necromantic divinations appertain, as founded in imposture.

Others, who cannot admit that witches are able to disturb the souls of good men, much less of prophets, are nevertheless of opinion, that these wretched women can cause the devil to counterfeit the souls of the dead; and that, in the case before us, an evil spirit appeared before Saul, in the likeness of Samuel. (See Patrick on 1 Sam. 28: 12.) But this opinion gives an unwarrantable advantage for the support of idolatry, to those impostures that were practiced by heathen sorcerers and diviners. Besides, the very apparition of a spiritual and incorporeal being, and the gift of prophecy, are real miracles, and cannot take place but by divine appointment; and, lastly, the historian calls the appearance to Saul, Samuel; which he could not do with truth, if it were no other than the devil, who here appears, not as a tempter, but as a very severe reprover of impiety and wickedness.

Many learned men have, therefore, maintained, that it was neither Samuel nor an evil spirit, who here appeared to Saul; but that the whole was the work of human imposture. In support of this opinion it may be pleaded, that the woman to whom Saul applied to call up Samuel was merely a ventriloquist, possessing an art very serviceable to those who counterfeited the answers of the dead. This opinion, however, like the foregoing one, contradicts the sacred historian, who not only represents the Pythonesses as affirming, but himself affirms, that she saw Samuel, and that Samuel spoke to Saul; nor has he dropped the least hint that it was not the real Samuel of whom he was speaking.

Others have supposed, that the appearance of Samuel to Saul was a divine miracle; though, whether the miracle consisted in raising Samuel, or in presenting an image or representation of him before Saul, it is not necessary to determine. Accordingly, the apparition must be ascribed, not to the power of enchantment, but to the immediate appointment of God, as a rebuke and punishment to Saul. This opinion is maintained by Dr. Waterland, in his sermons, vol. ii. p. 267, and defended by Dr. Delany, in his Life of David; but combated by Dr. Chancelor, whose objections to which, as far as they affect the Scripture history of the matter, are answered or obviated by Mr. Farmer, in his Dissertation on Miracles, p. 486.

[For the Christian Secretary.]

The General Peace Convention in London.

The reading community are already aware that a convention of the friends of Peace, from different parts of the world, has recently (June 22-28) been held in London. I had the privilege of being present through all its deliberations; and thinking that such a movement in behalf of an object so important, ought to be as widely known as possible, I will give, in the hope of your being disposed to publish, a brief sketch of its progress and most important results.

The Convention, first suggested two years ago by the Hon. WILLIAM JAY, of New York, was called, after mature and anxious deliberation, on the basis, "that war is inconsistent with the spirit of Christianity, and the true interests of mankind," and for the purpose of "deliberating upon the best means, under the divine blessing, to show the world the evil and ineffectuality of war, and to promote universal and permanent peace;" a basis and a purpose to which the Convention adhered with an unusual degree of strictness.

Of the delegates appointed 6 were from France, Switzerland and other parts of the continent, 37 from America, and 294 from the United Kingdom of Great Britain and Ireland; in all, 337, of whom about one half were present, besides an equal number of spectators. There were 18 from this side of the Atlantic; and the attendance throughout seemed to me about the same as at the great Anti-slavery Convention which immediately preceded it.

It may not, perhaps, become me to sit in judgment upon the men assembled on that occasion; but I must own I was deeply impressed with their general excellence and weight of character. I have attended many conventions, but never one which seemed to embody a larger share of moral and Christian worth. To say nothing of the delegates from America or the Continent, there was gathered, in Freemason's and Exeter Halls, a fair specimen of the moral elite of the United Kingdom, such men as have been wont to lead the van in her best movements, men whom all parties in religion and politics spontaneously respect. The known character of its English, if not its foreign members, produced at that time a marked impression in its favor; and of so much importance was it regarded that all the leading papers in London had their reporters present, to report its proceedings as they would those of Parliament itself.

The officers of the Convention were CHARLES HYNDLEY, Esq., an influential member of Parliament, and a Christian of the Moravian Church; and for Vice Presidents, Joseph Brotherton, Esq., Birmingham; the Marquis de la Rochefoucauld Liancourt, President of the Society of Christian Morals at Paris, and member of the Chamber of Deputies; and from the United States, John Tappan, Esq., Amasa Walker, Esq., and Thomas Cook, M. D., Vice Presidents of the Am. Peace Society. The Secretaries, who acted as a committee of arrangements for the preparation of business, were Frederick Wheeler, William Grimshaw, Jr., George Wood, George C. Beckwith, and John Jefferson.

I will repeat the names of other members, but I may just add, for the gratification of curious readers, that there were present such men as the Rev. James Campbell, D. D., one of the most popular and powerful writers in England, the Rev. John Ritchie, D. D., from Scotland, the Rev. F. A. Cox, D. D., L. L. D., the venerable and learned John Pye Smith, D. D., F. R. S., John Lee, L. L. D., F. R. S., &c., the Rev. James Sherman, the eloquent successor of the late Rowland Hill, the Rev. Messrs. Thomas Spencer, John Burnet, and Charles Stovel; such laymen as John T. Price, the Bowleys, the Forsters, the Sturges of London and Birmingham, the Gurneys of Norwich and London; and such members of Parliament as Bowring, Cobden, Bright and Lord Grosvenor, men whose influence is felt for good, from one end of the kingdom to the other.

The business session of the Convention, held at Freemason's Hall and always opened with devotional exercises, continued with increasing interest for three days, and with so much harmony, that there was not a contested, hardly a divided vote on any important point. A better spirit I do not recollect ever to have witnessed in any assembly of the kind; and the Convention at its close solemnly "recorded its gratitude to God, for the harmony which, by the condescension, had marked its proceedings." The public meeting in Exeter Hall was somewhat thinly attended for a place so large; and yet the numbers present would have crowded to excess almost any other hall in London.

What results will yet come from the Convention, it is impossible to foresee; such meetings can do little more than furnish materials or instruments wherewith to work; but its success, so far as developed on the spot, exceeded the highest expectations of its most sanguine friends, and led to a unanimous resolve, authorizing the London Peace Society, after due consultation, "to announce the time and place of holding a Second Peace Convention."

In another article, I will quote a few of the resolutions that were passed. G. C. B.

Aug. 25, 1843.

Nauvoo and Joseph Smith.

THE Rev. Adiel Sherwood, President of Shurtliff College, has recently visited Nauvoo. It appears that the credulity of its inhabitants is not limited to the book of Mormon, and Smith's account of its origin; for Mr. S. says they "believe much in revelations, visits of angels, miracles, speaking with the tongues, etc., etc." Doubtless they believe any thing that any body chooses to pretend or imagine. What a community! Entirely made up of deceivers and deceived. And according to Mr. S., people of these classes—those who want a field in which to practice all kinds of deceptive arts and strange conceits, and those who are so glibly that they want to be constantly fed with the marvellous and mysterious, and can swallow and digest any thing—no matter how crude or hard—such people are pouring into Nauvoo, by hundreds every week; and the city has already a population of 15,000 souls! Well, it is a comfort that their conglomeration there, serves to purify the great world outside, which might spare many thousands more, of the same sort, and not suffer Mr. Sherwood was earnestly invited by Smith, to

stay and preach; but he declined. In Smith's house are three mummies, and the writings and hieroglyphics which were found rolled up and preserved on the breast of one, are shown to strangers by the prophet's mother, for a small fee; and she explains the meaning of them as she supposes: i. e. she says they represent Abraham and other patriarchs, and their conversation to the people of that distant age. "Though Joseph had told me," says Mr. S., "the mummies were some 4,000 years old, the old lady talked of Paul and his exhortations to the people as a part of the writings disclosed; but this might be lapsus lingue or ignorance of history."

Mr. Sherwood further informs us that Smith has a Hebrew Bible and is trying to learn the language; that he requires all the people to be industrious; that he is sometimes vulgar, and even profane in his public discourses, which the Mormons themselves admit; that he is fond of the military and is himself a General. Mr. S. adds, "I have little doubt there are some pious persons among them; but it seems strange that people of enlightened minds should be hoodwinked by this fanaticism. Yet there is a preacher among them, a graduate of Union College, a student of Hamilton Theological Seminary!"—*Reflector.*

From the N. Y. Bap. Register.

A MANIFEST IMPROVEMENT of action towards the colored people in Georgia is evinced by an article in the Alabama Baptist, headed, "The Religious Instruction of the Slaves," addressed "to the Christian public," from which we make a few extracts: it commences in these words: "The increasing interest in the religious instruction of the negroes, and the continued calls for information, have influenced the Association for the religious instruction of the negroes, in Liberty co., Ga., to undertake the publication of a series of tracts on the subject." The depositary is announced at Savannah, where the tracts may be had at cost. "The feeling awakened in the public mind," says the address, "needs to be properly cultivated and turned to good account. Many ministers and private Christians feel conscientiously bound to do more than they have done, and more than they see doing, for the christianization of the negroes." But they know not well how to begin. They inquire for the wisdom, the observation and experience of others. "While we have to contend (they say,) with a great amount of apathy, and if possible to stimulate it into action, we meet with objections also against the work, advanced by unenlightened and prejudiced minds, which must be candidly met and removed. One point of vital importance is the physical improvement of the plantations. Here, at home, so to speak, the work must receive substantial countenance and support, and it is here, at home, that we would look for the reformation. It is desired, it is sought by not a few. "The christianization of the negroes is the great duty of the southern churches, whether we consider them as mere creatures of time, or the expectants of eternity. It is a duty which we owe to God, our country, and to ourselves." In regard to the tracts required, the following is the description given.

The Tracts will be required on such subjects as the following:—1. The spiritual destitution of the negroes in the United States. 2. Their moral and religious condition. 3. The great duty of affording them the gospel. 4. Do both classes, masters and servants, constitute a pastor's charge? Is he conscientiously bound to administer to both? 5. Are owners bound to provide religious instruction for their people? 6. Plan for the physical and moral improvement of negroes on plantations. 7. Plan for conducting family and plantation instruction for the negroes. 8. Necessity and utility of plantation meetings, and instruction by owners and missionaries, or pastors. 9. Necessity and utility of Sabbath schools for the negroes. 10. Best plan of establishing and conducting them. 11. Oral instruction—extent to which it may be prevailed heretofore in the world; how far it may advance a people in religious knowledge; success which attended it in past and present times. 12. Instances of success which has attended efforts for the religious instruction of the negroes, private and public. 13. Religious instruction contributes to the peace, good order, morality and prosperity of society. 14. Objections to it stated and answered. 15. Appeal to ministers. 16. Appeal to masters. 17. Appeal to Christian females. 18. Error and criminality of opposing this work.

An individual who will write a good tract on either of these subjects, will have it placed before thousands of minds, and may be the instrument, in God's hands, of conveying temporal and spiritual blessings to destitute multitudes. What a field for usefulness! Are there not many pious and Christian ministers who will use their talents in this way to God's glory? We invite them to do so, and that speedily. Money for printing the tracts is now lying in our hands idle.

TEXAS.—A correspondent of the Commercial Advertiser who says that he "has travelled much and is now an old man," writing from Texas where he is settled, declares that, "in no country is there more respect paid to religion and to ministers of the gospel, than in this." We are heartily glad to hear such accounts of our little sister Republic, and hope that they may prove true.—We hope too, that due advantage may be taken of this favorable feeling towards religion and ministers of the gospel, and that many evangelical ministers may be sent among a people so disposed. Unless the field is so occupied, it will be thickly sown with tares.—*Bap. Ad.*

West India Emancipation.

The testimony in favor of the good effects of emancipation in the West India islands is already so overwhelming, that it would seem that every candid mind would be convinced of the decided advantages of free over slave labor. But yet there are thousands in our country who believe that the blacks are better off in a state of slavery, than they would be were they set free. We have often objected to this position, and in order to show the decided advantages of emancipation over a system of slavery, have from time to time published extracts from different writers who have been on the spot, and consequently are capable of judging correctly on the subject.

We have before us the testimony of another witness whose credibility will not for a moment be doubted by hundreds of our readers, for he is well known as a minister of the gospel, not only in this, but in other states. We allude to the Rev. James L. Hodge, now pastor of the Baptist church in Brooklyn, L. I. Bro. H. has just returned from a voyage to the West Indies, whither he went in pursuit of health. Since his return he has published two letters in the Baptist Advocate descriptive of his voyage. In the last one we find the following testimony relative to the results of emancipation.

"Of British emancipation I had heard and read much, and was eminently desirous of seeing for myself its practical results. That it has proved a very great blessing, to both master and slave, is now demonstrated beyond all question. Persons interested in the continuance of the system of slavery, may decry emancipation in the British West Indies as a dangerous experiment; but no disinterested witness can give any other testimony concerning it, than what is given by the masters and slaves themselves, and they unite in pronouncing it a blessing. It was to me peculiarly gratifying to hear gentlemen who had formerly sustained the relation of master, speak of their own emancipation, for in this light do they regard that act of the British Parliament, which set their negroes free.

As might be supposed, emancipation there has been followed by a better attention to religion than before existed; and at present the prospect is decidedly encouraging, under the self-denying and well-directed efforts of the missionaries.—Many years ago, a colored man, by the name of Moss, from Virginia, carried the tidings of the gospel and Baptist sentiments to Salt Key. He was an humble and devoted Christian; nor did his oppressed and afflicted condition prevent his light from shining. Under God, he was the instrument of laying the foundation of the present prosperous little church at that island, for whose occupancy a beautiful edifice has recently been erected. While there, I heard much of the prayers and piety of old brother Moss. He had died about a year before, but the sweet odor of his name still remains. He was, it would appear, a most wonderful man in prayer, because evidently taught of the spirit. I was introduced to his aged widow, who still survives him. One would not suspect, from her present vigorous appearance, that she could be so old as she really is.—She was born in New York city, and had her residence, while young, near the Tea Well pump. She remembered Gen. Washington perfectly well, having left the United States about the close of the revolutionary war. She seems now like one of old, ready to depart in peace."

Christian Secretary.

HARTFORD, SEPTEMBER 8, 1843.

Millerism.

The numerous errors connected with the belief of the destruction of the world in 1843, as promulgated by Wm. Miller, have, undoubtedly, produced a prejudice in the mind of the religious community very unfavorable to that gentleman. A clergyman who has had every opportunity to know the facts in the case, assures us that the only prominent difference of opinion between Mr. Miller and the evangelical churches generally, is, the belief on his part of the second advent of Christ sometime during the present year. Mr. Miller is a member in good standing of the Baptist church in Low Hampton, N. Y., to which church he has been united for a number of years, and has always sustained the character of a consistent follower of Christ, maintaining all the fundamental principles which distinguish Baptists from other denominations. These errors which have sprung up among the Millerites are not of his planting; and we learn that he continued, as long as his health permitted him to lecture on the subject, to exhort his disciples to continue their relationship and influence in the churches with which they were already connected. The heresies which have had such a rapid growth in some places among the advocates of the 1843 doctrine, have been a source of much pain to Mr. Miller, and if his health would permit, we are told he would employ all his energies in counteracting them.

We were further informed that those churches in the northern part of Massachusetts, Vermont, and Western New York, which have embraced the doctrine of the Second Advent near, do not sympathize with any of the other errors which have met with too favorable a reception in some places. A Baptist church in Massachusetts was named to us as having embraced the fundamental principles of Millerism, viz: that the second advent was near, yet without designating the year in which the event would take place, has contributed more for missionary purposes within a year past, than ever it had before in any one year since its organization. We are happy to be able to state these facts, and wish the same could be said of all the believers in Millerism.

In this city, and in some other places, the case is different. Numerous errors have been inculcated by the several lecturers on Millerism who have visited this place; and in many instances these errors have found a place in the creed of second advent believers. The doctrine of the annihilation of the wicked, perfection, and more recent the gift of working miracles, and the discerning of spirits, have found advocates in this, and other towns. The consequence has been the setting up of a second advent meeting, as it is called, which is sustained by those who were formerly Methodists, Baptists, Congregationalists, Episcopalians, and others who professed no particular creed. What will be the result of these things is more than we can at present determine; but should think that a new sect would arise in those places where the errors named above have adherents enough to sustain a separate interest. It will continue only a short time, however, and then become lost, or only remembered as a new edition of heresies which were exploded centuries ago.

SANDWICH ISLANDS.—The September number of the Missionary Herald contains intelligence from the Missionary station at Waimea, Hawaii. A powerful revival of religion has been in progress during the past year, and upwards of three hundred have been added to the church; of which number, about fifty had been Catholics. A large number of church members who had dishonored their profession had been restored.

There is a law in this Island requiring all children of a suitable age to attend school, which is said to exert a favorable influence. Parents who neglect to send their children to school are liable to a fine; and the pupils will be

debarred the privilege of marrying, unless they can read and write.

The church at Hilo had had an addition of 160 members within the six months previous to Dec. 1842. All the children at Hilo and Puna of suitable age are receiving instruction in the common schools, which causes bitter opposition from the Catholics.

For the Christian Secretary.

MR. EDITOR,—I have been made astonished by the hasty survey of a publication called "Tracts for the people—No. 6.—Sketches of Sectarianism—No. 3. The heresy of the Baptists exhibited in contrast with Holy Scripture and with the doctrine and practise of the church of God from the earliest times. By P. D. S. Printed for the publisher: and for sale at the Church Depository, and the Churchman's office, New York; at Little's, Albany; and at Tiffany's, Utica. 1843.

On looking over this manifesto from the infallible church No. 2, described in 2 Thess. 2, I confess that I was astonished at the barefaced falsehood and arrogance which it exhibits, from beginning to close. Such, for instance, as is found in the first sentence of the book.—"No distinct congregation, no organized society of Baptists existed at any time during the first 1500 years after CHRIST."

The whole tract shows the strong sympathy which the writer and his coadjutors have with those who in the 10th, 11th, 12th, 13th, 14th and 15th centuries, labored but too successfully to cut off the true evangelical church of Christ from the earth, and bind down the human mind under her iron reign. Thousands of our dear brethren in the different countries of Europe, particularly in France, Italy, and Germany, sealed their testimony with their blood for no other offence except because they felt obliged to follow conscientiously the Bible, rather than the doctrines and commandments of men.

As a refutation of the falsehood in the first sentence of the first page of this Tract, you will please insert the following extract from "Hinton's History of Baptism," page 289, to 296.

The next distinct evidence that we have of a sect denying infant baptism, is that arising from the evangelical labors of Bruno and Berengarius, the former a bishop, and the latter a deacon of the church at Angers, in France.

"One proof," says Mr. Crosby, "that these men were against infant baptism, is from a letter written by Deadwinus, bishop of Liege, to Henry I., of France, in which are these words: 'To Henry I., of France, that these two, viz. Bruno and Berengarius, do maintain that the Lord's body (the host) is not the body, but the shadow and figure of the Lord's body. And they do disannul lawful marriages; and as far as in them lies, overthrow the baptism of infants.' The other proof produced is from Guitmund, who wrote against Berengarius, towards the latter end of his life." This author, after he had taken notice of the aforementioned letter, and the opinions laid to his charge, says: "That Berengarius, finding that these two opinions (of marriage and baptism) would not be endured, by the ears even of the worst men that were, and that there was no pretence in Scripture to be brought for them, betook himself wholly to uphold the other, (that against transubstantiation,) in which he seemed to have the testimony of his senses on his side, and against which none of the holy Fathers had so fully spoken, and for which he picked up some reasons, and some places of Scripture misused." (This seems to be agreeable to the method of the first authors of the present Reformation in England and Germany. They set out with a design to rescue both the sacraments from their corruptions and abuses, as has been proved; yet finding the common people incapable of receiving so great an alteration at once, dropped the business of opposing the baptism of children, and bent their chief efforts against transubstantiation.) These were two famous champions for the truth, against popish errors and superstitions; especially the latter. And for above a hundred years after, all that stood up for the purity of the Christian church, were called Berengarians, and so many were his followers, that Matthew Paris says, he drew all France, Italy, and England to his opinion."

The Waldenses derived their name from the Latin term *vallis*, corresponding with the English valley. They were inhabitants of the most beautiful valleys that are enclosed from the rest of the world, where "Alps o'er Alps arise." The mountainous regions have been the favorite retreat of liberty, both civil and religious, in all ages. The children of God delight in God's own bulwarks types as they are of the rock of Christ: "Let the inhabitants of the rock sing." It is only from the confessions of their opponents that we have any idea how long these vales had been planted with "plants of the Lord's right hand planting." They affirm that "these heretics" (as the inquisitors call them) "were the more dangerous on account of the antiquity of their errors, which they derived from the fourth century." In all probability, the Novations, who originated in Rome itself, as they found the cities and plains of Italy become more and more polluted, retired to those mountain recesses, where the Lord had provided a retreat for them till the time came that they should be slain. I do not mean to affirm respecting them, that none of them admitted infants to baptism: though I apprehend the idea to be to a great extent an error arising from the misapprehension of the word *infant*, which has already been discussed. I shall quote from one of their published confessions of faith, and the reader will then be able to judge for himself. The following is the twelfth article of their confession of A. D. 1120:—

"We consider the sacraments as signs of holy things, or as visible emblems of invisible blessings. We regard it as proper and even necessary that believers use these symbols or visible forms when it can be done. Notwithstanding which, we maintain that may be saved without these signs, when they can have neither place nor opportunity of observing them. We believe that in the ordinance of baptism the water is the visible and external sign, which represents to us that which, by the virtue of God's invisible operation, is within

us—namely, the renovation of our minds and the mortification of our members, through the faith of our Lord Jesus Christ. And by this ordinance we are received into the holy congregation of God's people, previously professing and declaring our faith and change of life."

When these devoted Christians were either murdered or expelled from their peaceful homes, those who escaped, wandered through France, Germany, England and Bohemia; and throughout Europe prepared the ground, and sowed the seed that Wyckliffe, Huss and Jerome nurtured, the last of them with their blood, and which Luther, Calvin, Cranmer and Knox came to reap. Contemporaneously with them, however, in the eleventh and twelfth centuries, there existed in Germany a numerous body of Cathari, "a sort of people," says the Abbot Egbert, "very pernicious to the catholic faith," because they "maintained their opinions by authority of Scripture." He particularly notices, too, their enormous offence in "denying the utility of baptism, 'which,' say they, 'through their incapacity, avails nothing to their salvation.'" An error, by the way, if it be one, very apt to follow the pernicious practice of "maintaining opinions by the authority of Scripture!" These Cathari are represented by the abbot as "insisting that baptism ought to be delayed till they come to years of discretion, and that even then those only should be baptized who make a personal profession of faith, and desire it." "They are increased," says Egbert, "to great multitudes throughout all countries,"—alluding to Germany, Flanders, France, Savoy and Milan.

In the same century, Peter de Bruys appeared as advocate of the truth in the south of France. His doctrinal sentiments have not been particularly preserved. "All we know is," says Mosheim, "that he rejected infant baptism; censured with severity the corrupt and licentious manners of the clergy; treated the festivals and ceremonies of the catholic church with the utmost contempt; and held private assemblies, in which he explained and circulated his peculiar sentiments."

"Peter de Bruys continued his labors during a period of twenty years, when he was called to seal his testimony with his blood. He was committed to the flames at St. Giles, a city of Languedoc, in France, by an enraged populace, instigated by the clergy of the catholic church, who very justly apprehended their traffic to be in danger from this new and intrepid reformer."

"Within five years of Bruys's martyrdom, Henry, of Toulouse, who had been a disciple of his, appeared as a reformer. He travelled through different provinces, and exercised his ministerial functions in all places, with the utmost applause from the people. He declaimed with great reverence and fervor against the vices of the clergy, and the superstitions they had introduced into the church. Contemporary with Bruys, Henry, and Arnold, was that extraordinary man, Bernard, abbot of Clairval, in France, whose learning and sanctity rendered him an object of general admiration, and whose counsels decided the policy of the catholic community. Writing to the Count of St. Giles, Bernard thus describes the state of affairs: 'How great are the evils which we have heard and known to be done by Henry, the heretic, and what he is still every day doing in the churches of God! He wanders up and down in your country in sheep-clothing, being a ravenous wolf! but according to the hint given by our Lord, we know him by his fruits. The churches are without people—the people without priests—priests without reverence—and lastly Christians without Christ. The life of Christ is denied to infants, by refusing them the grace of baptism, nor are they suffered to draw near unto salvation, though our Saviour tenderly cried out on their behalf, 'Suffer,' &c. O most unhappy people!'"

"To recover the strayed flocks, Bernard, with other clergy of note, visited those parts of France which were most infected with Henry's sentiments. Henry was found in the territory of the Earl of St. Giles, and though he fled and remained secreted for some time; yet it is supposed he was afterwards arrested by some Catholic bishop. What end Henry came to is unknown, though Alix remarks, it is said he was a martyr at Toulouse."

"From the zeal and assiduity of Gundulphus and Arnold in Italy, with Berenger, Peter de Bruys, and Henry in France; the followers and disciples of these reformers became sufficiently numerous to excite alarm in the Catholic church, before Waldo, of Lyons, appeared as a reformer. They were in different kingdoms known by different names, and are supposed at this period to have amounted to eight hundred thousand in profession."

The celebrated Arnold of Brescia, who in these days carried the spirit of reform (perhaps indeed too violently for the meekness of Christian character) to the very palace of the pontiff himself, was also "de sacramento altaris et baptismi parvulorum, non sane;"—"unsound respecting the sacrament of the altar and infant baptism." That is, he denied the popish doctrine of transubstantiation, and the practice of infant baptism.

These bodies existed, or rather attracted the notice of ecclesiastics, five hundred years before the Reformation; and the candid reader will perceive that there is all the evidence that the circumstance of the pen of history being almost entirely in the hands of Catholics, could possibly admit, that bodies of Christians practising the immersion of believers only, have existed from the period when infant baptism was first at all considerably practised, (the fourth century,) down to the era of the Reformation. Certainly in England, as well as Bohemia, and other countries, it was the preaching of Waldensian teachers that gave rise to the first Baptist churches after the time of Austin; and that among the followers of Wyckliffe, who were the first fruit of the Waldensian seed, that infant baptism was not held in esteem, does not admit of a doubt.

The oldest Congregational churches in England, both Baptist and Pseodobaptist, trace their origin to a period anterior to any of the efforts of Luther or Calvin. Henry VIII. was wont to burn Baptists and Papists at the same stake; these were not German Baptists of recent origin, but the descendants of the Lollards or Waldenses. There is an original stream of the true church, independent of the Reformation, though in later times the streams overflow into each other, and intermingle their waters. That there has been since the days of our Saviour, and uninterrupted succession of Baptist churches, I have not a mo-

ment's doubt. The sufficient to justify the search amid the doctrine, may yet throw point.

It is then among the power of papal despotism, well as dispel the darkness of deepest night, that subject of baptism, and whom the "world was" fearless labors have planted the tree of life; works have followed to train; and whose glory in that eternal day, and the subtleties of for ever!

It is too late to gulf. The writer of the from Dr. Pusey to clear

NOTICE.—A meeting of the Baptist Education Society on Wednesday the 13th inst. at 7 o'clock, at the Hartford Association. Tickets at the close of the meeting, attendance is requested, and come before the Board. Hartford, Sept. 7, 1843.

REPEAL MEETINGS IN IRELAND.—The repeal meeting on the 15th of Tara, eighteen miles from the palace of the ancient morning of the meeting, the Tara was one continued jubilation; not less than five hundred present at the meeting. Ever the most perfect decorum, and immense concourse was a speech was calculated to produce the repealers, and when the "as peaceably as a New England day afternoon." The American Y. Tribune, who was present, O'Connell's speech, says; "with the conviction (in opposition to the Imperial Parliament has of grievances, the repeal of assured too, that unless the and freely, one of the last two

CAMP MEETINGS.—The meetings in the neighborhood, bath, is necessarily attended. Formerly, we believe, our meetings took place on Friday morning in Newington was held morning of that day, our streets and wagons of every description camp-meeting, very much to and orderly citizens who remain in their own sanctuaries. The prevailed near the meeting, riages, the loud and boisterous riages, and broken limbs, the of the meeting, must have been a religious meeting. We hope will not continue the practice. At the second advent camp, few weeks since, we were told near the place where the meeting drinking, fighting, and horse-racing on the Sabbath, and all the day. Another of these meetings in Windsor, to be continued, and we hope that the authorities will take the necessary measures proceedings.

DELEGATES TO THE TRIENNIAL.—We remember that only a part of which this State is entitled, was called at Norwich, to the Triennial, the appointment of the deferred to the Convention Board meeting next week, we thought to call attention to the fact. We Magazine that the church in T. dred dollars for Foreign Mission church to a delegate, if the Board one.

MISSION TO RUSSIA.—JOS. ST. Hyde and G. J. Adams to proceed to Petersburg, for the purpose of an glorious gospel of the Son of God empire."

It may strike some of our readers that the Mormon prophet has a State. Orson Spencer, a man of denomination, is at present in authority from Jo Smith to preach to the people of that city. He has but we have not yet heard of It is time, however, when the true in disseminating their error trust as it is in Jesus, was availed The proper way to counteract truth.

THE AMERICAN BOARD.—The 31st of July, at which time \$244,224, and the expenditure were \$257,947; leaving a debt of 1st of August of \$13,022. During the year the receipts averaged present financial condition of the ly flattering.

AMERICAN BIBLE SOCIETY.—228,000 volumes during the past 92,000 English Bibles; 120,000 German Bibles; 8000 French Bibles. The receipts for the year

PUBLIC SCHOOLS IN BOSTON.—The schools in Boston is one hundred which are Grammar schools, 11 Latin and English high schools, 68 female teachers connected with The number of pupils in all the schools increase of about 10 per cent. over the last census there were 4 and 16 years of age. Two two Primary school-houses are which will give additional accommodation in the Grammar and 530

DEATH OF A MISSIONARY.—A missionary under the patronage died at Cape Palmas, Africa, on

ment's doubt. The evidence I have adduced is sufficient to justify this statement; but further research amid the documentary evidence of Europe, may yet throw additional light on this point.

It is then among men who dared to brave the power of papal despotism in its highest glory, as well as dispel the darkness of papal ignorance in its deepest night, that correct sentiments, on the subject of baptism, are found to prevail; men of whom the "world was not worthy;" men whose works have followed them in long and brilliant train; and whose glory shall shine resplendently in that eternal day, when the deeds of the warrior, and the subtleties of the scholar, shall have faded for ever!

It is too late to gull the public with such gable. The writer of this tract must have a dose from Dr. Pusey to clear his mental vision.

NOTICE.—A meeting of the Board of the Connecticut Baptist Education Society will be held at New Britain on Wednesday the 13th inst., in connection with the Hartford Association. Time of meeting will be announced at the close of the meeting Wednesday morning. A full attendance is requested, as business of importance will come before the Board. R. R. RAYMOND, Secretary.

REPEAL MEETINGS IN IRELAND.—O'Connell attended a Repeal meeting on the 15th of August, at the famous hill of Tara, eighteen miles from Dublin, the place where once stood the palace of the ancient kings of Ireland. On the morning of the meeting, the road from Dublin to the hill of Tara was one continued chain of vehicles of every description; not less than five hundred thousand persons were present at the meeting. Every thing was conducted with the most perfect decorum, not a solitary person of all that immense concourse was seen intoxicated. O'Connell's speech was calculated to produce harmony and quiet among the repealers, and when the meeting dispersed, all retired "as peacefully as a New England congregation on a Sunday afternoon." The American correspondent of the N. Y. Tribune, who was present at the meeting, and heard O'Connell's speech, says: "I am most deeply impressed with the conviction (in opposition to my former views) that the Imperial Parliament has to choose between full redress of grievances, the repeal of the union, or civil war. I feel assured too, that unless the first be very soon granted, fully and freely, one of the last two will be the only alternative."

CAMP MEETINGS.—The practice of continuing camp-meetings in the neighborhood of a large city over the Sabbath, is necessarily attended with many evil consequences. Formerly, we believe, our Methodist friends have only held these meetings till Friday or Saturday; but this year the meeting in Newington was held over the Sabbath. On the morning of that day, our streets were filled with carriages and wagons of every description, all wending their way to camp-meeting, very much to the annoyance of the quiet and orderly citizens who remained at home to worship God in their own sanctuary. The noise and confusion which prevailed near the meeting, the continual rattling of carriages, the loud and boisterous oaths, the upsetting of carriages, and broken limbs, the call for surgeons in the midst of the meeting, must have rendered it a scene very unlike a religious meeting. We hope our worthy Methodist friends will not continue the practice another year.

At the second advent camp meeting in Farmington, a few weeks since, we were told by a gentleman who resides near the place where the meeting was held, that gambling, drinking, fighting, and horse-racing was the order of the day on the Sabbath, and all this too, very near the meeting. Another of these meetings is to commence next week in Windsor, to be continued over the Sabbath. We sincerely hope that the authorities of the town of Windsor will take the necessary measures to put a stop to all such proceedings.

DELEGATES TO THE TRIENNIAL CONVENTION.—It will be remembered that only a part of the number of delegates to which this State is entitled, was appointed by the Convention at Norwich, to the Triennial Convention in April next,—the appointment of the remainder having been referred to the Convention Board. As this Board holds a meeting next week, we thought it might not be improper to call attention to the fact. We notice by the Missionary Magazine that the church in Thompson has sent one hundred dollars for Foreign Missions, which will entitle that church to a delegate, if the Board should see fit to appoint one.

MISSION TO RUSSIA.—Joe Smith has appointed Elder Hyde and G. J. Adams to proceed on a mission to St. Petersburg, for the purpose of "introducing the fulness of the glorious gospel of the Son of God to the people of that vast empire."

It may strike some of our readers with surprise to know that the Mormon prophet has a missionary station in this State. Orson Spencer, a man once known in the Baptist denomination, is at present in New Haven with letters of authority from Jo Smith to proclaim the Mormon delusion to the people of that city. He has been there several weeks, but we have not yet heard of his making any proselytes. It is time, however, when the enemies of truth are so active in disseminating their errors, that every friend of the truth as it is in Jesus, was awake to the interests of Zion. The proper way to counteract error is to oppose it with truth.

THE AMERICAN BOARD.—The financial year expired on the 31st of July, at which time the receipts amounted to \$244,234, and the expenditures during the same period were \$257,347; leaving a debt against the Board on the 1st of August of \$13,092. During the last four months of the year the receipts averaged \$25,973 a month. The present financial condition of the Board is considered highly flattering.

AMERICAN BIBLE SOCIETY.—This Society has issued 228,000 volumes during the past year, of which there were 92,000 English Bibles; 120,000 English Testaments; 4,000 German Bibles; 8,000 French and 4,000 Greek Testaments. The receipts for the year amount to \$126,448 77.

PUBLIC SCHOOLS IN BOSTON.—The number of public schools in Boston is one hundred and thirty-two; 17 of which are Grammar schools, 112 primary schools, and one Latin and English high school. There are 52 male and 68 female teachers connected with the Grammar schools. The number of pupils in all the schools is 14,669, being an increase of about 10 per cent. over the last year. According to the last census there were 19,175 children between 4 and 16 years of age. Two additional Grammar, and two primary school-houses are in progress of erection, which will give additional accommodation to about 1,000 pupils in the Grammar and 550 in the Primary schools.

DEATH OF A MISSIONARY.—The Rev. L. B. Minor, a missionary under the patronage of the Episcopal Board, died at Cape Palmas, Africa, on the 27th of May last.

The Rev. EDWARD COVEL, pastor of a Baptist church in Philadelphia, has been suspended from the functions of the ministry, and from the privileges of the Church of Christ, until the church shall be satisfied that the interests of the Redeemer's kingdom will be promoted by his restoration.

The Hon. J. M. NILES, of this city, is at present under the care of his friend Dr. BAIRD, Principal of the Lunatic Asylum at Utica. We learn that his health has improved since his residence there.

YELLOW FEVER.—Eight or ten persons have died of yellow fever within the last two weeks at Rondout, a small town on the North River very near New York. Many of the inhabitants are leaving the place.

LIBERTY CONVENTION AT BUFFALO.—A friend has sent us an account of the proceedings of the Liberty Convention at Buffalo. It came to hand too late for the present number, consequently it will be delayed a week.

Selected Summary.

Hudson's Bay Company.—The Montreal Courier, usually discreet and prudent journal, contains the following severe though vague charges against the Hudson's Bay Company:

"The Hudson's Bay Company, has in every respect been a pest to Canada. It has robbed us of the Fur trade, prevented for years the settlement of the Saguenay, and crippled our fisheries. In its transactions, it has exhibited a disregard alike of the laws of God and man; and if its secret history was given to the world, the horrors it would unfold would make men's flesh tremble and their hairs to stand on end. We have had opportunities of becoming acquainted with certain transactions of this company, and we may, at a future period, offer some remarks on the state of the Indians and half-breeds in the Hudson Bay country—and also some specimens of the mode in which the honorable company get rid of the troublesome rivals who dare to compete with them in the Fur trade."

JOE SMITH.—The Jacksonville Illinoian, of the 12th inst., says:

"A gentleman from this town, who has just returned from a visit to Carthage, states that considerable excitement exists in Hancock county, on account of a gross outrage committed by holy Joe Smith, upon the collector of that county. It seems that Joe had taken offense at the collector on account of the manner in which he had discharged his duty in reference to some of the prophet's lots in Nauvoo; and during a recent visit of the collector to that city, he was attacked and cruelly beaten by Joe, in presence of several hundred of his faithful. The collector had been quite ill for some weeks, and was scarcely able to travel at the time the outrage was perpetrated. From the statement of our informant, we shall not be surprised to hear of Joe's sudden disappearance shortly."

A slight shock of an earthquake was felt at Somerville, Tenn., on the morning of the 19th ult.

A young man named George Walker was recently killed at Spring Garden, Va., by the accidental discharge of a gun in the hands of a negro boy. The negro was in the act of firing at a bat, when young Walker stepped before him, and received the contents in the back of his head.—He lingered four or five hours.

A Convention of Friends of the Sabbath in New Jersey, was held at New Brunswick on Tuesday—Chief Justice Horatio B. Horner presiding. Nine Doctors of Divinity and ten other clergymen took part in the discussion; and a series of resolutions affirming the necessity and pointing out the means of securing a better observance of the Sabbath, was adopted. In the evening, Rev. Dr. Edwards, who is devoting himself to the cause as a general agent, delivered an address before a large audience, who listened with interest and approbation.

The quantity of salt inspected at Syracuse, Salina, Liverpool and Gedder, (all within the town of Salina,) for the week ending Aug. 26, was 119,252 bushels. Barrels for packing are selling at 20 cents each; wood at \$2.00 per cord, and salt at \$1 per barrel of five bushels.

GOING WEST.—Eleven double wagons, loaded with emigrants and their "fixings," passed through Buffalo on the 23d. The Gazette says they looked very much like the disciples of the prophet of Nauvoo.

It is stated that the fare between Schenectady and Albany by the Mohawk and Albany Railroad has been reduced to twenty-five cents.

The Buffalo Gazette says that one hundred and fifty dwellings and stores are going up in that city, one half of which are substantial brick buildings.

The Yellow Fever appears to be still increasing in the city of New Orleans. During the day ending at 9 o'clock in the evening of the 23d ult., 20 patients with this disease were admitted into the Charity Hospital, 6 discharged, and 53 remaining.

A HUGE TELESCOPE.—Mr. Paine has furnished to the Worcester Palladium a description of a telescope which he is constructing, the tube being forty-eight feet in length and four feet in diameter. This enormous tube, made of Russia iron, is supported by a cast iron frame like the sides of a heavy gun-carriage, and the frame is made to traverse, by means of wheels and pinions, on a circular rail way, eighteen feet in diameter. The concave mirror at the power end of the tube is forty feet; the lenses are six inches and a quarter in diameter. Mr. Paine says:

"It is well known that the aberration of rays is the result of a very high magnifying power; and this optical fact has led many to assert that direct telescopic power is limited to some twelve hundred powers; for in order to obtain a highly magnified image, without aberration, a combination of various lenses is requisite; and it is evident that the more dense a medium becomes, the more faint the reflection of the image passing through it will appear."

The only part of the instrument which we claim as our own is the form and combination of the lenses, which, so far from being limited by eighteen hundred powers, claims a magnifying power of eleven thousand.

The mirrors, which are by far the most difficult part of the work, are finished, together with the lenses, and all the small apparatus.

THE FRUITS OF SABBATH BREAKING.—On Sabbath last, nine young men made a pleasure excursion down the Delaware. Opposite the farm of Mr. Fell, above the Point House, they went ashore to bathe. One of the number, instead of bathing, went into a melon patch belonging to Mr. F., took one, returned to the river side, and commenced eating it. Mr. F., who had been annoyed for some time by such depredations, was, with two of his friends and a civil officer, watching, and immediately sallied forth, armed, to arrest the whole party. The young men took to their boat, and made for the Pennsylvania shore, followed by Mr. F. and his company in another boat. When near this side of the river, they ordered the fugitives to stop, which demand not being obeyed, the pursuing party fired upon, and wounded several out of nine of the unhappy young men. One was wounded in his face, one in his head, and another severely wounded in his arm. After the pursuers returned, and the young men sought relief at the hands of a surgeon.

At the Point House, the excitement was so great as to be restrained with much difficulty.

When will our youth learn to fear the desecration of the Sabbath? Such amusements are but too often and too fearfully punished by him whose laws are violated.—*Phil. Observer.*

The large granite cap-stone, intended for the gateway at Mount Auburn, has safely arrived at the grounds. It is well worth looking at. It weighs forty-three tons, and is the largest stone of the kind ever taken from the Quincy quarries.

The steam frigate Princeton, is to be launched from the Navy Yard at Philadelphia, on the 7th of September. She is now entirely ready for launching, and in the mean time, the hands will be employed in finishing various parts of her interior arrangements.

We lately stated, that two cases of convicts flourishing cancer, &c., had recently occurred in the State Prison. It appears from the Bunker Hill Aurora, that another case has occurred, in which one convict suffered another in the breast, while at work in the stone shed. The wound, we learn, was severe, but not fatal.—*Boston Mercantile Journal.*

The British Bible Society has just presented to the Royal Library a collection of Bibles in 82 different languages, consisting of 119 volumes.

The Northampton Courier says that the broom business, which for several years past has been excessively dull compared with the wonted enterprise of the Hadley farmers, and which to them has been a great source of wealth, is improving.

Arrival of the Steamship Margaret.

The steamer Margaret arrived at Halifax last Sunday from Liverpool, which place she left on the 9th, making her passage in 17 days.

We received from Mr. Cannell, of the Halifax Morning Post, a few items from the latest English papers, by the St. John and Gunnison's Express, which arrived here about 1 o'clock.

A great meeting of pitmen engaged in the collieries was held on the 6th at Black Fell, about four miles from Newcastle, for the purpose of forming a union to protect the rates of wages.—More than 20,000 were present.

There is no news of special importance. Lord Wellington had declared in his place in Parliament, in answer to a speech from Lord Roden, that the British Government were fully prepared to maintain peace in Ireland, forcibly if they must, peacefully if they could.

Our Halifax correspondent writes that there was no important change in the state of the markets. Trade, if any thing, was improving.

The nuptials of Lady Charlotte Hill, daughter of the Marquis and Marchioness of Downshire, and Mr. George Chetwynd, eldest son of Sir George Chetwynd, Bart., were celebrated on the 6th. A sumptuous *dejeuner* was to be given by the Noble Marquis at the family residence in Hanover square.

There have been serious commotions at Lubeck, originating in the discontent of some soldiers with the clothes supplied to them by the contractors. The Senate was obliged to resort to severe measures of repression, and peace was restored.

The Duke of Wellington had given a grand concert of vocal and instrumental music at Apsley House. There were at least seven hundred of the leading nobility present.

Laurence Dorgan alias Joseph Haynes, the lad who effected his escape from Carlisle Jail in such a daring and extraordinary manner, was re-captured at Manchester and sent back to his old quarters.

It is stated in the Times, that in some parts of Wales, at a distance from the lime-kilns, the farmers have to pay for every 50s. worth of lime for manure, 45s. in *turnpike*.

The conservative nobility in the north of Ireland have had a meeting at Belfast, and passed strong resolutions against Repeal. The Repeal cause does not make much progress in the north.

Among the political rumors is one that Lord Brougham is busily intriguing and very painfully anxious to resume his seat upon the woolsack.

Father Matthew appears to be pursuing his temperance career almost as triumphantly in England as he did in Ireland. Thousands heretofore votaries of Bacchus, have signed the pledge.

The south of Wales continues in a disturbed state: toll houses and toll gates are constantly coming under the new regime of "Rebecca and her daughters," and the Government seem to possess no energy in maintaining the laws.

So great is the animosity of the Welsh people against the metropolitan police sent among them, that it is proposed to withdraw them entirely and substitute Welch conscripts in their place.

From Sierra Leone.

By the British brig James Hay, Capt. Wiseman, we have the Sierra Leone Watchman of July 1st.

The Brazilian bark Confidencia, was brought into that port on the 29th June, having been captured on the 17th of March by H. B. M. ship Lilly, off Quillemane river, in Mozambique Channel. She had plenty of slave irons on board, but no slaves.

June 23d, was brought into Sierra Leone the Brazilian schooner Esperance, captured by H. B. M. brig Spy, off Popo, on the 29th May. She also was fully equipped as a slaver, but had no slaves on board.

Both of the above vessels were condemned; also two other schooners, the brig General Warren, of Philadelphia.

The rainy season had commenced at Sierra Leone in good earnest. "The thunder storms of the present season," says the Watchman, "have been terrific in the extreme. A long resident in the colony states that never, since 1831, have there been great wonders of God been known so awful." On the 19th of June, St. George's church at Freetown was struck by the electric fluid, and very seriously damaged. The clock was torn from its place, and a part of the spire rent from top to bottom. Other damage was done in the town, and much property destroyed.—*Journal of Commerce.*

From the N. Y. Tribune.

Ten Days later from Europe.

The steamship Britannia, Capt. Hewitt, arrived at Boston on Sunday morning, with dates from Liverpool to the afternoon of the 19th ult. and London to the 18th. On the arrival of the Express of Messrs. Harnden & Co. we issued an Extra with a full summary of the news. The markets generally seem to have improved. Among the arrivals we observe the name of Horsey Palmer, Esq., late Governor of the Bank of England, Mr. J. M. Wallack, and Captain W. A. Spencer, and Com. Bigelow, of the U. S. Navy.

Parliament has been unusually busy in discussing and acting upon various questions of interest. In the debate on Irish affairs Lord Brougham speaks of the speeches of a person named Tyler, said to be the son of the Accidental President of the United States—"but passed them over by saying that 'no one was answerable for the fooleries of this family.' He refused to believe that President Tyler was the author of the Repeal letter published over his own name. A spirited debate was had upon the Washington Treaty as connected with the surrender of fugitive slaves. The Attorney General gave his opinion that they could not be surrendered. Lord Palmerston made a very able speech on the affairs of Ireland, into which he wove a fierce assault on the Government. Mr. D'Israeli followed in the same strain, and took the house by surprise with a speech of great ability and independence. In the debates upon the state of Irish affairs the do-nothing policy of the Government has been attacked with great bitterness.

Parliament was to be prorogued by the Queen in person, on the 24th ult.

During the week previous to the sailing of the Britannia, the underwriters at Lloyd's had received accounts containing information of 12 melancholy shipwrecks, attended with a very serious loss of human life.

In Wales, the dissenting spirit continues.—Some concession has been made to the demands of the dissatisfied, but this seems only to increase the discontent.

In Ireland, the Repeal agitation continues with unabated zeal and success. The greatest gathering that has yet been held took place on Tara Hill, a place remarkable in Irish history, on the festival of the Assumption. The accounts given of this great meeting in all the papers represent it as having possessed the deepest and most momentous interest.

Letters have been received by O'Connell and read at the Repeal meetings, from sympathizers in France, offering aid and shelter if it shall be needed, to the Repealers, of Ireland.

Mr. Hogan, the Irish sculptor, has been engaged to furnish a statue of O'Connell, to be placed in Conciliation Hall.

From France, the news is of little interest.—Queen Christina is still busy in striving to recover power in Spain, and rumors of the marriage of her daughter are still rife. The French have established a camp on the frontiers of Tunis to watch the movements of the tribes of that regency.

In Spain, the Junta of Barcelona is in open hostility with the Provisional Government of Madrid. The Governor of the Citadel has resigned. Subsequent accounts, however, state that the Junta have submitted. Espartero has issued a Proclamation declaring that he has been shamefully abandoned by his friends, and has thus been forced to seek refuge in a foreign country. He arrived at Lisbon on the 7th ult. but had not obtained permission to disembark. He had therefore sailed for England.

SWALLOWING STONES.—An exchange paper states that some aquatic animals are in the habit of swallowing stones for the purpose of enabling their bodies to sink to the bottom of the waters they inhabit. An American officer attached to the Pacific squadron, relates that he shot three

seals in the Bay of Callao, of which two sunk, on account of the weight of the stones they had swallowed, but the third floated; they found his weight 1029 lbs., with three stones in his stomach, but not of sufficient weight to sink him. Stones are frequently found in the stomach of the alligator.

The hotels are full to the brim. There never were so many travellers before. The proprietors of several of the great houses have, we see, taken occasion to put up their prices to the old rate of two dollars a day.—*Jour. of Com.*

Extensive Forgery.

The city was excited yesterday by the disclosure of a great and most successful forgery committed by Mr. H. Saunders, Jr., a young man only 18 years of age, who was some months since employed mainly out of charity as clerk by Messrs. Austen, Wilmerding & Co., auctioneers, No. 26 William street. He was missed from the counting room on Thursday last, at a little after noon, and had not since been seen there; but this excited little apprehension, as it was supposed he had failed to attend through indisposition. On Saturday, however, Messrs. A., W. & Co. learned from one of the banks that their account there had been overdrawn. On examination it was ascertained that it had been occasioned by a successful forgery; a close investigation was at once instituted, and it was ascertained, as stated in the American, that forged checks to the amounts designated had been paid by the following banks: City Bank \$5,000; Amer. Exchange Bank 3,000; Union Bank 3,000; Bank of Commerce 2,500; State Bank 500; Phenix Bank 5,000; Seventh Ward 3,000; Bank of America 3,000; Merchants' Bank 3,000; Manhattan Bank 1,000.—Total \$39,000.

It was stated at Delmonico's yesterday, we cannot say upon good authority, that on Wednesday authentic checks for the amounts above mentioned were given to him by Saunders. These checks were accurately copied—and the forged paper delivered to the consignors, from whom receipts were taken. The genuine checks were then presented at the several banks and immediately cashed. After drawing the money, Saunders went to his boarding house, paid his bill, took his clothing, saying, when taking leave, that his father had received an appointment as medical officer in the British service, and going instantly to the office of the Great Western, entered his name as Wm. Henry Taylor, of Ohio, paid \$100 for his passage, and \$5 to the Steward, and drove to the ship just in time to go aboard. He was a son of Dr. Saunders, an Englishman residing at Manhattanville, and the American says the father has not yet been discovered by the Police, who are in search of him. Saunders is said to have been an unskilful penman and he probably had assistance in perpetrating the forgery. We understand that all the checks were paid in bills of \$1,000 each, except one, which was paid in \$50s and \$100s. He purchased of Mr. Franklin, a broker in Wall street, 300 Sovereigns, and this is all the money which he converted into gold, so far as we could learn. The bills will probably be of little use to him abroad, and his first attempt to pass them will doubtless lead to his detection and arrest.—*N. Y. Tribune 5th inst.*

EXTENSIVE FORGERY.—We are informed that an extensive forgery has just been brought to light, in the town of Peterborough, in this State. Wm. Goddard, of the firm of Goddard & Co., doing a large business in that town, in the manufacture of Buttons, (and Postmaster,) has been detected in forging to the amount of \$40,000. The names of those fraudulently made use of, are those of persons residing in this vicinity—and some of them in New York and Philadelphia. Goddard was arrested on Saturday.—*Boston Atlas.*

New York Market—Tuesday, Sept. 5.

FLOUR.—Prices are all disarranged, and the market is all afloat. Last evening, some holders, who had been demanding \$4 87 for Genesee, made what sales they could for 4 75, but to-day there are no buyers at that price, excepting in small lots for immediate wants. It is difficult to give quotations to day, but Genesee could not probably be sold over 4 62 to any extent. In Southern, there are some sales, but the only one of which we learn the particulars was 500 bush. Georgetown, a good brand, for the W. Indies, at 5 12.

PROVISIONS.—Pork is heavy, and we hear of little doing. Prime we quote dull at 10 19 a 10 25, and Mess 10 37. Beef is entirely neglected. The advices are favorable for Lord, and large holders have advanced prices. We hear of 100 lbs. sold at 5 3-4. Cheese, 4 1-2 a 5 1-2, fair demand. Butter 8 a 11c for good dairies, dull.

Marriages.

In this city, on Monday evening, Sept. 4th, in the Centre Church, by the Rev. Dr. Hawes, Rev. Henry John Van Lennep, of Smyrna, (Missionary of the American Board) to Miss Mary Elizabeth Hawes, only daughter of the Rev. Joel Hawes, D. D.

In Pleasant Valley, by the Rev. E. Doty, Mr. George W. Stuart to Miss Susan S. Sweet of Brooklyn.

In Killingly, on the 28th ult. by Rev. N. Branch, Mr. Caleb S. Snow to Elsie A. J. Hale of the former place.

In St. Peter's church, Hebron, on the 20th ult. by Rev. A. Geer, James A. Way, Esq. of Marshall, Michigan, and Miss Anna M. Post, of Hebron.

In Mansfield, Aug. 30, by Rev. A. R. Livermore, Mr. James O. Freeman, and Miss Catharine Storrs.

In Middletown, Aug. 17, Mr. Charles Rida, and Miss Josephine Nelson.

In Fair Haven, Aug. 20, Mr. Joseph H. Dunning, of New Haven, and Miss Jane Shepard, of East Haven.

Deaths.

In this city, on the 23d ult. Julia, wife of John G. Merrow, aged 19.

In Baltimore, Aug. 22, Mr. Godfrey Scarborough, formerly of this city, aged 30.

In Buffalo, on the 23d ult. at the residence of her brother, (Rev. A. T. Hopkins,) Miss Julia Ann Hopkins, late of this city.

In Suffolk, August 18th, widow Anna Gunn, aged 78.

In East Windsor, Aug. 28, suddenly, Mr. Edwin Birge, aged 47.

In Litchfield, Aug. 26th, Margery Moss, relict of Mr. Levi Moss, aged 94.

Receipts for the week ending Sept. 7.

W. C. Walker, 150; Eleazer Bennett, 175; Thomas Hicks, 200; Ira Bennett, 175; Robert Barrows, 175; Robert Alexander, 75; Silas P. Allen, 200; Den. N. Clark, 175; L. Dickinson, 200; Peter Jaycock, 100; Sarah Burnham, 100.

Connecticut Literary Institution.—The Fall Term of the Connecticut Literary Institution, at Suffield, will commence on Wednesday, Sept. 6th. This Institution affords the facilities for a thorough education in the common and higher branches of English studies, and in the Languages so far as necessary for the admission to College, or in a course extended according to the wishes of the student. During the next term, particular attention will be given to such as wish to prepare for teaching. Tuition in English, \$4—Languages, \$5. Board in commons at cost, varying at different terms from \$1 25 to \$1 42.

Suffield, Aug. 29, 1843. D. IVES, Secretary.

PRIVATE INSTRUCTION IN COLCHESTER.

A LADY from New York, having made arrangements to open a SCHOOL in Colchester, Conn., is desirous of receiving a few pupils, and is located in number Colchester, pleasantly located, and easy of access, being fifteen miles from Norwich, twenty miles from Hartford, eighteen miles from Middletown and twenty miles from New London. The mansion is delightfully situated, commanding a fine view of the surrounding country. Instruction will be given in all the English branches, together with the classics, French, Vocal and Instrumental Music, Painting, Drawing, and Embroidery. Also, constant attention will be paid to the formation of character and business manners. It is believed that a more healthful and business situation, combining more facilities for personal comfort, and mental improvement, can rarely be found. Parents and guardians have only to visit the place, to be convinced of its advantages. For further information, terms, &c., application may be made to Rev. Mr. ARNOLD, Colchester, Sept. 7, 1843.

REFERENCES.—Rev. Messrs. Arnold, Mills, and Strong, Colchester, Rev. S. B. Padock, Norwich; John Olmsted, Esq., Hon. Thomas H. Seymour, S. B. Grant, Esq., and R. D. Hubbard, Esq., Hartford.

Colchester, Sept. 7, 1843. 4w26

Hartford Baptist Association.

NOTICE.—The Hartford Baptist Association will hold its next annual session with the Baptist church in New Britain on Wednesday and Thursday the 13th and 14th of September next. Bro. J. S. Eaton is appointed to preach the Introductory sermon, and R. R. Raymond his substitute. Bro. Z. Tobey writes the Circular Letter. Bristol, Aug. 24, 1843. E. S. SAVAGE, Clerk.

NOTICE.—An adjourned meeting of the Board of the Baptist Convention will be held at New Britain the 2d Tuesday in Sept. next, at the time of the Hartford Association. As the subject of rendering aid to the feeble churches in Litchfield county will come before the Board, it is desirable that delegates from those churches should be in attendance. The meeting will probably be held on Tuesday evening.—A punctual attendance is requested. Per order, J. S. EATON, Secretary.

Hartford, Aug. 25, 1843.

Call for an Anti-Slavery Convention in Conn.

Having been appointed by the Convention held at Farmington on the 15th day of June last, "to call future meetings," in pursuance of our appointment and after mature deliberation and consultation, we do hereby notify ministers and christians of all denominations in this State, that a Second CONVENTION will be held at Middletown on Wednesday, the 18th day of October next at 10 o'clock, A. M. A sermon will be preached on the occasion by Rev. Mr. Burt, of Canton, or by his substitute, the Rev. Mr. Perkins of Meriden, and an address to the christians of this State will be presented to the meeting by the committee appointed for that purpose at the last Convention, consisting of Joel Hawes, D. D., Noah Porter, D. D., Rev. Jairus Burt, Rev. Mr. Kitchell, and John T. Norton, Esq.

We are assured that a large number of ministers and brethren from the various quarters of the State will be in attendance; and will not every brother who feels desirous that the blessings of Liberty and freedom to worship God, be sought and obtained amidst so many perils by our Pilgrim Fathers, may be enjoyed by millions of slaves in this our native land, attend the meeting, by his counsel and prayers, help to set on foot a course of measures which shall by the blessing of God accomplish so desirable an object. Come then, not for dispute and angry debate, but in the spirit of him who came down from heaven to "preach deliverance to the captives and the opening of the prison doors to them that are bound."

In behalf of the Committee, A. F. WILLIAMS, Chairman.

Poetry.

For the Christian Secretary.
Christ's Agony in the Garden.

Matth. xvi. 36-42.
BY REV. C. B. EVERETT.

The Saviour to the garden goes,
Oppress'd with sorrow's heavy load;
Himself upon the ground he throws,
And seeks relief in prayer to God.

My Father, O my Father, hear,
And pass this bitter cup away;
How can I pay the price so dear!
And yet thy will would I obey.

Thrice prostrate on the ground he lies,
Thrice prays the agonizing Son;
And yet submissive, loud he cries,
My Father's will, not mine be done.

The Saviour to the Cross must go,
The fatal hour must surely come,
That we his love, and grace may know,
That we may find a peaceful home.

Ye saints, draw near and weep for him,
Who wept, and groan'd, and bled for you;
Trust in his power to save from sin,
And guide you all your journey through.

Ye sinners, come, O haste away,
And seek salvation in his blood;
Receive his grace, his will obey,
That you in heav'n may dwell with God.

For the Christian Secretary.

Sonnet.—"God is Love."

Old earth, since first Creation's song began,
With her ten thousand ever-varying voices,
(Alas! who listens, ponders and rejoices?)
Hath ceaselessly proclaimed this truth to man:
Mountains have echoed back the heavenly strain—
Hills, valleys and reverberating dells—
The nodding forest and the peaceful plain—
Ocean's undying war the anthem swells.
The stars, those tireless sentinels on high,
And planets in their pathway through the sky—
Eternal truth upon the sacred page—
The streaming banner of the Cross unfurled—
Redemption's plan to save a guilty world,
That God is Love, repeat from age to age!
Brown University, R. I.

S. D. P.

The Veteran.

It was a sabbath morn,
The bell had chimed for church,
And the young and gay were gathering
Around the rustic porch.
There came an aged man,
In a soldier's garb he wore,
And gazing round the group he cried,
"Do none remember me?"

The veteran forgot
His friends were changed or gone,
The many forms around him there
As children he had known.
He pointed to the spot
Where his dwelling used to be,
Then told his name and smiling said,
"You now remember me?"

Alas! none knew him there.
He pointed to a stone
On which the name he breathed was trac'd,
A name to them unknown.
And then the old man wept,
"I am friendless now," cried he,
"Where I had many friends in youth,
Not one remembers me!"

Miscellaneous.

Dr. Chalmers on Paying Debts.

From the ninety-third lecture of Dr. Chalmers, which is founded on the text, "Owe no man any thing," we make the following extracts which we commend as timely and full of important instruction. Let nations and individuals study the subject and learn their duty.

"Owe no man any thing." This precept of the apostle, limited within these few words, may signify one or other of these two things—either to leave not our debts unpaid; or, higher, and many would say more scrupulous still, never get into debt. The clause now quoted of our present verse may be looked to as a repetition of the clause in that verse which goes immediately before it—Render unto all their dues—what is due, (debitum, debt), being the same with what is owing. And in this form too it admits of both the interpretations now given—either let every debt be cancelled, or let no debt ever be contracted. Never let it become a debt.—Be in no man's books. If he be an individual with whom you are dealing, pay the moment that you buy. Or if it be the government, and so the liability is not a price but a tax, pay on the day it becomes due. According to the usages of society, the injunction in this latter or more rigorous meaning of it, is far from being generally adhered to. Perhaps it may not at all times suit the conveniences or even possibilities of business, that each single transaction should be what in familiar phrase is termed a ready-money transaction. Perhaps even in the matters of family expenditure, it might save trouble, instead of paying daily and in detail, to pay at certain times; and so with the consent, may, even the preference of both parties, is there often a running of accounts, and a discharge or settlement of these periodically. We shall not therefore insist very resolutely or dogmatically on this rule of the apostle, in the literal or extreme sense of it. Perhaps it was an over-sensitive casuistry, a sort of ultraism in morals, to urge the unexpected observance of our text in the very terms of this its second interpretation. There can be no doubt, however, that in the first interpretation of it, it is a matter of absolute and universal obligation. Though we cannot just say with full and perfect assurance, that a man should never in any circumstances get into debt—we can feel no hesitation in saying, that, once in, he should labor most strenuously and with all his might, to get out of it. I will not therefore be so altogether intolerant and peremptory, as to give it forth in the style of an aphorism or dictation—that he should never become a debtor to any man, be it for a single month or even a single day. Yet will we proclaim it as a very high and undoubted ethical propriety—that each man, if in business, should so square his enterprises to his means; or, if in whatever else, should so square his expenditure to his income, as to be at all times within the limits of sufficiency or safety—so that, should the computation at any time be made, and were the settlement of all reckonings and claims whatsoever to take place at the moment accordingly, it be found of him at the very least, that in customary phrase he was even with the world, and so as that he could leave the world, and owe no man any thing.

An Accomplished Woman in Old Age.

An accomplished woman never can become an object of neglect; she must always remain an object of distinction amongst her acquaintance. When she was young she might please more; but as even then she pleased chiefly by her mind, she will therefore continue to please still. Sense and capacity, joined to worth and sweetness, are exempted from the condition of all things else—which is, to lose their influence when they lose their novelty. "The ornament of grace which wisdom shall give to thy head," will not appear with less real lustre, when infirmity shall cause that head to shake. "The crown of glory which he shall deliver to thee" will in reason's eye receive new dignity from gray hairs; or rather, according to our inspired author, those "gray hairs are" themselves a "crown of glory, being found in the way of righteousness."

Do you know a woman far advanced in life, but yet farther in virtue and understanding, who with mild insinuation employs them to render wise and happy those about her, especially the young; who for such in particular makes every kind allowance, not forgetting those early days when she too stood in need of indulgence; who, when her health will permit, takes pleasure in seeing herself surrounded by a circle of youth innocently gay, condescending even to mix in their little sports, and by a graceful complacency of look, and pleasing remainder of ancient honor, to encourage and promote their harmless amusement? Do you know such a woman? Then speak your opinion freely. Will this useful circle be in any danger of despising her because she is old? On the contrary, will they not contend with one another, who shall pay her most veneration, who shall stand highest in her affection? Can you conceive a character more respectable and at the same time more amiable? What is there good or excellent to which she will not have it in her power to win them?—*Fordyce's Sermons to Young Women.*

The Poet Montgomery—Repeal.

Extract of a Letter from Prof. Durbin, in England, to the Editor of the Christian Advocate.

The day I left Sheffield, at 5 o'clock, P. M. for Manchester, Dr. Newton, and Mr. Jones, his host, were so good as to afford several of us the great pleasure of spending an hour or two in the company of Mr. Montgomery, the poet. It was at the dinner table at Mr. Jones' Conference business required that the company should sit down to dinner early, and it chanced to be before Mr. Montgomery arrived. As soon as he was seen through the window approaching the door, Mr. Jones rose and went out to meet him, and led him into the room: all rose, and stood while he passed round the table shaking each one by the hand, and then took his seat with Mr. Newton between him and myself. The conversation was interrupted but a moment; and the intelligence, vivacity, and piety of the poet, instantly diffused a glow and elevation of thought and feeling which true consecrated genius only can inspire. The topics were various; grave, gay, amusing, sometimes witty—but always marked with great propriety, and often with deep piety. He is now quite advanced in years, and nervous, his health not being good; yet in company he is very cheerful. He is exceedingly easy and agreeable in manner; and his whole bearing very gentlemanly. No man in any community was ever more respected; and he enters into all the great benevolent movements in his vicinity; and generally presides at least once a year at one of the principal missionary meetings of the Wesleyans in Sheffield. He is a truly religious man; the son of a Moravian missionary who died in the West Indies. Some time ago there was a proposition to re-establish the mission on the same island; and out of respect to Mr. Montgomery, all classes contributed, and the funds were immediately raised. He has a small income from his works, and a small pension from the government; and thus passes his days in sweet retirement, coming forth only to countenance the cause of religion and benevolence, or to shine upon his friends. I was obliged to take my leave of him and the entire company around him ere the dinner party broke up.

I have not said a word in any of my letters on the subject of the Repeal agitation in Ireland. Private letters have asked my opinion. I am obliged to say, I have no fixed opinion. My inquiries have led me to believe but few persons have; except so far as that most Protestants regard the ulterior object to be the destruction of the Irish church, and a perfect equalization of religious privileges in Ireland. This is consonant with reason, and may, perhaps, be accomplished. But what is Mr. O'Connell's ultimate object, if indeed he have one, cannot be divined. It has occurred to me, that he intends the establishment of a provisional parliament to represent the whole body of repealers, to make laws for their own government—to be executed by officers of their own, acting by moral force alone, the penalty of resistance being a removal of the name from the repeal roll. The members of this parliament to be elected regularly by equal suffrage among the repealers, and to have power to enact a whole system of jurisprudence, with all the necessary officers, for regulating all the interests, business, and controversies among the repealers; and thus avoiding all appeal or resort to the legal tribunals, and withdrawing the mass of the people from the judicial action of the English Administration; and this, too, in so peaceable a manner as to afford no ground for interference. Their parliament-house in Dublin is nearly completed; and a bank, called O'Connell's Bank, is in course of erection. This may be the government bank of the repealers. Should such a result as I have here indicated take place, what can the English Government do?

J. P. DURBIN.

Gratifying evidence of Awakened Interest in behalf of Seamen.

Two Seamen's Chapels have recently been opened in New York, under such circumstances as promise good to the multitude of seamen visiting this port. The one at the corner of Pike and South streets, is sustained by the Young Men's Church Missionary Society. The Chaplain, the Rev. C. C. Parker.

The other, at the corner of Catharine and Cherry streets, is sustained by the Baptist Female Bethel Union. The Chaplain, the Rev. Mr. Cook.

The Bethel Flag will be displayed from the top

of these edifices every Sabbath morning, inviting the sailor to the worship of God, and to hear words whereby he may be saved.

In the meantime the Mariner's church in Roosevelt street, Rev. Henry Chase, pastor, continues to open its doors to the sons of the sea with the happiest results.

To our Episcopal and Baptist friends, we have opened these new Chapels, as also to those who for more than twenty years have sustained the Mariner's church we tender our cordial wishes and prayers to God for their eminent success.

God bless the sailor, and any, and all who may use the means for his reformation and salvation!—*Sailor's Magazine.*

Bank of England.

Correspondence of the Alb. Eve. Journal.

LONDON, July 18, 1843.

We availed ourselves this morning of the permission obtained by Mr. Wiggins to visit the Bank of England. An official (Macer or Usher) with laced dress coat and three-cornered hat, escorted us to another servant of the Bank, who took us leisurely through an institution that is so potent in controlling and regulating the money pulsations of Europe. It is situated on Threadneedle street, but fronts upon half a dozen others, and occupies an irregular area of eight acres. There are no windows through the exterior of the building, light being supplied by sky-lights and open courts within. There is a clock by which Bank time is kept, with dials, indicating the time in sixteen different offices. The Bank, with its various offices is open from 9 A. M. till 5 P. M. The Bank has its printing office, book bindery, engraving office, &c. &c. Checks, blank books, &c. &c., are all printed within the Bank, as are the Bank notes. In the room where the circulating notes are printed there are eight presses, all constantly employed, and which throw off about 8000 impressions daily. We saw two presses rolling off five pound notes, and others upon the various denominations up to £1000, which is the largest note the bank issues. The dates and number of the notes are supplied by smaller presses in another room. The paper is delivered to the presses counted, (a hundred sheet at a time) and when worked and returned, another hundred sheets are given. Pressmen work five hours, and earn from two to three guineas a week. In the office where redeemed notes are examined, canceled, &c. 136 clerks are constantly employed. When we entered this room our attendant was sharply reprimanded for bringing strangers there, but upon being informed that it was by "the Governor's order," we were allowed to pass. Forty thousand different notes are frequently sent to this office to be cancelled in a day. The Bank, you know, never re-issues a note. When returned to its counter for payment, a note is canceled and filed away to be burnt at the expiration of ten years. The Armory of the Bank contains an hundred stand of muskets, with pistols, cutlasses, hand-grenades, &c. &c. and has a night guard 38 strong. In the office where the notes are counted into parcels, tied with twine and placed in pigeon holes, we found five staid, methodical, matter-of-fact looking clerks, whom you would trust for their faces. One of these old chaps with the precision of "OLD OWEN," and the good nature of "Tim Linkinwater," took his keys and unlocked the depositories of paper wealth. The "rags of each denomination were in separate parcels. When we came to the "higher number," he placed four packages in my hand, and remarked, "You now hold £4,000,000 sterling in your hand, sir!" Yes, I actually was in possession of twenty millions of dollars, a sum much larger than the whole estate of John Jacob Astor! But it all returned to its pigeon hole, and left me a far happier man than those who are encumbered with such overgrown fortunes. Another of the old clerks opened the golden dormitories, where repose an endless number of bags, each containing 800 sovereigns. We were next and finally conducted to a subterranean region enriched with gold and silver bullion. Here bars of the precious metals are as plentifully heaped as those of iron and steel are in the stores of our friends Benedict, Townsend, and Corning. The silver we did not meddle with, but we handled bars of gold, each weighing eight thousand pounds sterling, that were piled in barrow loads of seventy thousand pounds sterling each. Much of this bullion was recently received from China, as an instalment upon the sum John Bull makes the Celestials pay for their obstinate refusal to "take opium."

The Bank of England has now, in paper and specie, nearly £38,000,000 sterling. There are 800 persons, in its various departments, constantly employed within its walls.

No Ability of Ability.

It is not want of ability that embarrasses our benevolent operations. This is conclusively demonstrated by the following statements of a pastor:—

I am the pastor of a little parish in New England, containing less than fifty families, whose valuation on the tax list is \$25,000, and who with difficulty raise \$400 for the support of the gospel among themselves. Their contributions since 1830, for benevolent objects, have been as follows:—

1830 to 1833, 3 years	\$8 00
1834	19 00
1835	16 00
1836	26 00
1837	31 00
1838	50 00
1839	33 74
1840	36 75
1841	51 17
1842	50 00

I know not, that, in all this time, there has been any increase in their names; but the church has received considerable accessions. Last fall, I set my heart on having a general subscription, for the leading benevolent objects, which should carry the matter to every one's door. I proposed my plan to the church; but the best and most willing members were very reluctant to enter into it. The parish were in debt; arrears in subscriptions for the support of the gospel were unpaid; and besides those things, there had not been such a scarcity of money for many years; but at length they consented to try the experiment. The parish was districted, a collector appointed to each, and furnished with a book containing the name of every man, woman, and child, with the names in his district of the several leading societies in

parallel columns, to be paid each in different months. The result was a subscription for Foreign Missions, of \$93 82; Home Missions, \$38 04; Education Society, \$26 22; Tract Society, \$21 18; Bible Society, \$23 88.—Total, \$203 14. A large proportion of this amount is in very small sums; but a number of families have given liberally. The whole is an average of one dollar to every man, woman and child in the congregation; averaged to the contributors, \$1 42; to resident members of the church, \$1 82; to each family, \$4 72. Thirteen gave over \$5; 6 over \$8; 3 over \$10; and one over \$30.

The result of this effort has surprised myself, and every one among us. It teaches, I think, several important lessons. First, it shows that it is not want of ability that embarrasses our benevolent operations.—*Macedonian.*

Missions Self-Supporting.

After a time many of the missions established among the heathen will become, as have those in Jamaica and in the Sandwich Islands, self-supporting. Then our attention will be directed to new fields. It is our business to break up the fallow ground and to prepare the Lord's way. It is thus that the good work is to be carried on, until the gospel is preached to every creature. The report of the Bengal Missionary Society states, that the subscriptions raised in the country, in connection with the mission at its different stations, amount to about 30,000 Rupees, leaving on the Society in London no other charge than the salaries of the missionaries, which may be assumed at 45,000 Rupees. Two-fifths of the entire expenditure of the mission appear thus to have been furnished in India.—*Id.*

The Two Homes.

If there be one curse more bitter than another to man, it is to be the offspring of an irreligious home; of a home where the voice of prayer and praise ascends not to God, and where the ties of human affection are not purified and elevated by the refining influences of religious feeling; of a home to which, if the providence of God shall bring religion to the heart, one cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it, is a multitude of homes like that which I have supposed. Such homes send forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught in the love of God—the name and cross of Jesus Christ stamped, perhaps, on their foreheads, but not written in their hearts—and they send them forth that they may prey upon the land, and to become its curse and destruction.

But, on the other hand, there is a blessing to the religious home, which no tongue can speak, no language can describe. The home, where in early years the heart is trained to a love of God, and to take pleasure in his service, interweaves with the existence of man holy affections, which die not with the circumstances which gave them birth, which last long, even though they may be forgotten and neglected—and which exercise, at least, some check on the evil of the human heart, and often, nay, commonly, recall it to hear again the voice of God, and to return to the paths of holiness and peace.

Missionaries to Fernando Po.

We copy the following from the (London, Baptist) Missionary Herald,—the latest number received.

"With great satisfaction we announce the departure of Dr. and Mrs. Prince, Mr. and Mrs. Merrick, with Mr. Alexander Fuller, for Fernando Po. These valued friends, during the time they have spent in England, have endeared themselves greatly to those with whom they have had intercourse. Dr. Prince now returns as a Christian medical missionary to the field which, in company with Mr. Clarke, he has already explored. Mr. Merrick is amongst the first fruits of Mr. Clarke's labors in Jamaica, and succeeded him in the charge of the large church at Jerico, in that island. When, however, Mr. Clarke and Dr. Prince, on their voyage homewards from Africa, were surprisedly directed by the Providence of God to Jamaica, Mr. Merrick, who had previously determined to devote himself to the work of the Lord in Africa, accompanied them to England, to embark at the earliest possible date in the enterprise to which he had consecrated his life. Mr. Fuller, who is one of the sons of Africa, has been a member of Mr. Phillip's church, at Spanish Town, for about nine years. He is one of the first of our Jamaica converts who leave that island to carry the glad tidings of salvation to the land of their fathers. The whole expense of his passage is borne by a warm and devoted friend of missions. Mr. Fuller was for some time engaged as a Sabbath school teacher in Spanish Town, and is acquainted with a mechanical trade, so that there is every reason to hope that he may prove in many respects highly useful to the cause in which he is embarked."

The Daughter's Influence.

We listened with a tearful eye to the testimony Mr. — gave as to the influence a daughter's kindness had exercised on his heart, although communicated to him by a third person; and involuntarily we analyzed the feelings that must have agitated her bosom, as she said to the messenger, "Ask my father if he must die a drunkard!" Ah, how many a high hope had her father's degradation caused to die in her bosom! how many a bitter regret, how many days of sorrow, and nights of lonely watching! how many times must the painful contrast of his present delinquencies, with his former high and manly conduct, have struck a chill to her very soul! and how often, when associating with those of her own age and sex, who could look up in a father's face, and not tremble lest they might perceive indications of the spoiler's presence, has she recalled the look of hatred, or the tones of mocking merriment she had borne till forbearance ceased to be a virtue, and had felt to say, "I could once claim a father, but now, alas! alas! the fine gold has become dim, and I may no longer look up to him, with filial fondness, or wait his bidding with the reverence his age and relationship ought to command!"

"Ask my father if he must die a drunkard!" Oh, reader, have you a daughter who might with equal justice repeat this thrilling interrogation?

Have you a daughter, who in after years shall blush for your misdoings; and weep over the sad wreck of all that gives lustre to the parent's character? If you are a moderate drinker, depend upon it there is but a step between you and moral death; between you and the depressed, degraded man you now scornfully term a drunkard. The daughter whose eyes now reflect back the pride and love manifested in your own, and for whom you think yourself willing to endure years of toil, may yet, if you continue to share the moderate drinker's beverage, and the rumrunner's pandemonium, be spurned from you like a dangerous reptile, even while words of melting tenderness are dropping from her lips, and woman's martyr courage is leading her to risk all to save what would be your feelings, if after years of cruel bondage to appetite, you too should waken but to hear an injured daughter say, "Must you die a drunkard?"

Daughter of a drunkard, never despair until death's cold hand hath chilled your father's life-blood, and the wronged and betrayed spirit hath "returned to the God who gave it!" Never despair! follow him with tears and entreaties, to turn from his evil course, as long as you are permitted to stand in his presence; and when (for if unsuccessful, this will most assuredly come) you are driven from him out unto the inhospitable world; still, when opportunity offers, speak the soul-thrilling enquiry, "Must my father die a drunkard?"—*Md. Temp. Her.*

Marriage.

One of the most remarkable features of this extraordinary institution is the successive changes it undergoes in the course of its history. When the young husband and wife first enter on their new relation, how little do they foresee of what is before them. As they take possession for the first time of their new house, and enjoy its cheerful aspect, its regularity and quiet, and its expression of domestic peace and joy, how little do they anticipate the trials and vicissitudes, the deep and yet unseen fountains of joy and sorrow which are in their future way! In a few years how changed! One after another has been added in various ways to the company which began only with two, until at length they find themselves presiding over children, relatives and domestics; the parents both involved in responsibilities from which they would have altogether shrunk, had they anticipated them at the beginning. In a few years the happy circle must be broken in upon and scattered. Death comes in and makes them one after another his prey; others may gradually arrive at maturity and leave their father's roof to seek other homes, and return no more to the ark which sheltered them first, and at last the father and mother are left alone to spend their declining years at their solitary firesides, to look back upon scenes of captivity, trial and enjoyment, which cannot never return. Such is the outline of the history of thousands of families.

HARTFORD FIRE INSURANCE CO.
Office North side of State House Square.—This institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public. Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

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Albert Day, John P. Brace,
Junius Morgan,
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S. W. Goodridge, Edward Bolles,
Henry Waterman, Wm. A. Ward,
S. B. Grant, Ezra Strong,
Lemuel Humphrey,
DANIEL W. CLARK, President.
WILLIAM CONNER, Secretary.

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The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires. The office of the Company is in the new Street Building, Hartford, where a constant attendance is given for the accommodation of the public.

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Henry Kilbourn, Daniel Burgess,
Joseph Morgan, Ward Woodbridge,
Elisha Dodd, Joseph Church,
Jesse Savage, Horatio Alden,
Joseph Pratt, Ebenezer Seelye,
THOMAS K. BRACE, President.
SIMON L. LOOMIS, Secretary.

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